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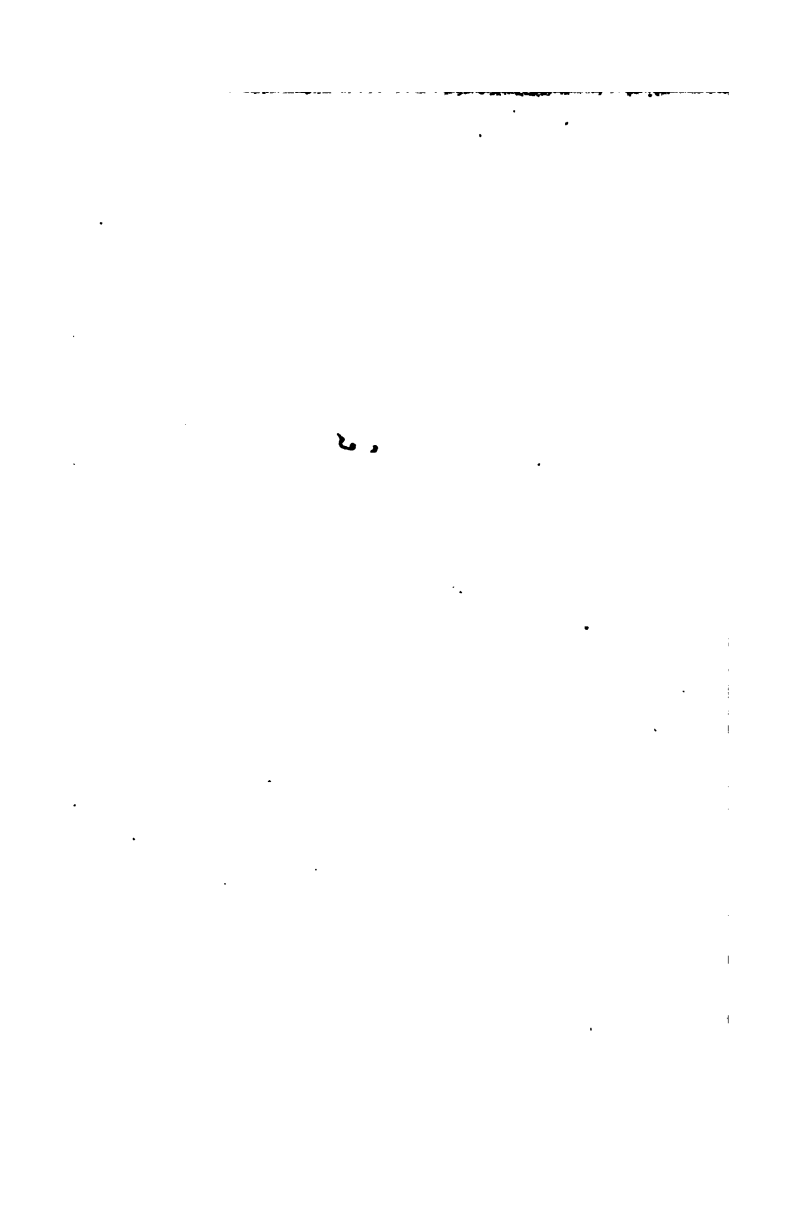
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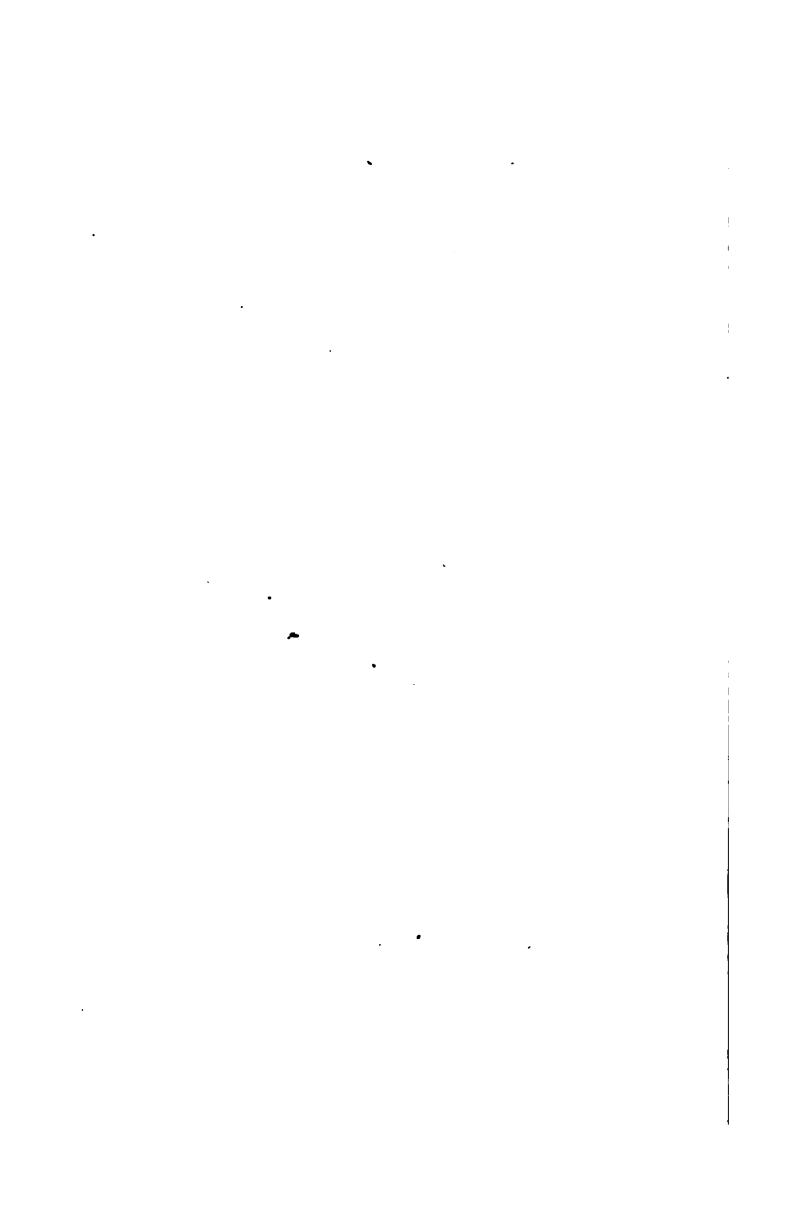
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47. 1733.







THE  
PATERNAL CATECHISM  
OF THE  
CHRISTIAN RELIGION.

DIVIDED INTO SECTIONS.

BY THE  
REV. JOSEPH SUTCLIFFE, M.A.

*"From a child thou hast known the holy scriptures, which are able  
to make thee wise unto salvation, through faith which is in  
Christ Jesus."—Paul to Timothy.*

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1847.

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TO THE CHILDREN OF MY DEAR DAUGHTER,  
RUTH GABRIEL; THOMAS, JOHN THURSTON,  
RUTH THURSTON, CHRISTOPHER, JOSEPH  
SUTCLIFFE, SARAH NASH, AND ADAM  
CLARKE.

It has been my devout wish that my honoured friend Joseph Sutcliffe, M.A. should prepare for you, my beloved Grandchildren, a catechetical course of religious instruction, which is the best mode of conveying the elements of sacred knowledge ; the questions being all plain, and the answers direct. Let this Catechism, introductory to the christian religion, be the daily food of your soul, your study and delight.

David says in his charge to Solomon, " And thou Solomon, my Son, know thou the God of thy father, and serve him with a perfect heart, and a willing mind ; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts ; if thou seek him, he will be found of thee ; but if thou forsake him, he will cast thee off." 1 Chron. xxviii. 9, 10. " By which ye shall be saved, if you keep in memory what I preached unto you." 1 Cor. xv. 2.



DEDICATION.

Consider what I say, and the Lord give the  
understanding heart in all things : so prays  
your affectionate Grandfather,

JOHN THURSTON,

*Camden Cottage, Kensington.*

*April, 1847.*

# A PATERNAL CATECHISM.

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## SECTION I.

### OF THE CREATION OF MAN.

MY dear son, it is the devout wish of your father to give you, in short lessons, such a view of the Christian religion, of its nature, glory, and design, that the temptations of future life shall never efface the image from your mind. Was not this St. Paul's design in writing to the Romans?

ANSWER. He wrote that they might know what was the good and acceptable will of God concerning them, and glorify him in their bodies and spirits which were his. (Rom. xii. 1, 2.)

Q. Is not this a duty required of all parents by revelation?

A. Moses says of the divine precepts, "Thou shalt teach them diligently to thy children;" and Solomon, "Train up a child in the way he shall go; and when he is old, he will not

depart from it ;” and St. Paul, “Bring them up in the nurture and admonition of the Lord.” (Eph. vi. 4.)

Q. Is not the instruction of the young a dictate also of nature ?

A. Evidently so ; for the eagles teach their eaglets to fly, and the lions their whelps to catch the prey. Parents do naturally take more pleasure in seeing their children resemble them in wisdom and virtue than in family features.

Q. If so, is this duty wholly transferable to another ?

A. It is not ; and what greater pleasure can a parent find than to sow in the bosom of a son the seeds of truth and righteousness ?

Q. Is not a catechetical course the best way of instructing the young ?

A. Assuredly ; for the questions are plain, and the answers direct ; whereas, if left to incidental tuition, or even to sermons, many truths essential to salvation might be deferred.

Q. Has not the wise man said, “That the soul be without knowledge it is not good ?”

A. And with great truth ; for history is blackened with enormities committed by the uneducated and less-instructed poor. On the French revolution in 1789, the poor, hobbling, in *sabots* instead of good leathern shoes, burned two hundred and seventy-one gentlemen’s villas, not without the frequent shedding of blood. In Ireland,

during the rebellion of 1798, the bare-legged poor were told that a bullet would not kill them, if protected with certain charms !

Q. What are the best English books that have been written in defence of the faith ?

A. Lardner's "Credibility of the Gospel," abridged by Paley ; Jenkin's and Benson's "Reasonableness of Christianity," if the authors had not been Socinians ; Sutcliffe's "Introduction ;" with Leslie and Leland's "Method with Deistical Writers ;" "The Boyle Lectures."

Q. Whence did the first man derive a knowledge of his origin ?

A. His Creator was his tutor ; Christ, the Word and Wisdom of God, who "was always rejoicing in the habitable parts of the earth, and whose delights were with the sons of men," shone on his mind with the first beams of revelation. (Psalm xxxiii. 6 ; cii. 25, 26 ; Prov. viii. 30, 31.)

Q. Tell me, then, what you have learned respecting the first man.

A. God, having created him out of the dust, called his name Adam, and breathed into his nostrils the breath of life ; and he became a living soul, created in righteousness and true holiness.

Q. Proceed.

A. He was formed to walk erect, high in stature, as is proved by the mention of his gigantic sons : and his countenance was the greatest

beauty in nature, beaming with the graces of his Creator.

Q. Give me some further account of him.

A. Being endowed with reason and speech, he became the priest and oracle of inanimate nature ; and it was his office to collect the silent praises of the universe, and offer them up to heaven in rational hymns and enlightened devotions.

Q. Was it not said, "Let him have dominion," all things being put under him ?

A. God said, "I have given you every green herb for meat, and sovereignty over every beast of the earth, every fowl of the air, and every living thing that creepeth on the earth."

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## SECTION II.

### OF THE FALL OF MAN.

Q. CAN you tell me how it is that all the sons of Adam are now degraded from their original excellence ?

A. Adam, in the garden of Eden, was placed in a state of probation : for otherwise, his obedience could not have been known to be free and unconstrained.

Q. What was the test of his obedience ?

A. On the one hand, there was the tree of life, whose fruit could preserve him from death ; on

the other, there was the tree of the knowledge of good and evil, which he was neither to touch nor taste under the penalty of death.

Q. How was his ruin effected ?

A. Satan, having lost his throne, and being filled with malice at seeing Adam in innocence and glory, was permitted to try the rectitude of man.

Q. How did he proceed in that device ?

A. Having assumed the beautiful form of a serpent, he watched the woman walking near the tree ; and, when he had attracted her eye by gambols and her ear by eloquence, dared to ask, "Hath God said that you may eat of the trees of the garden?" The woman answered in the affirmative ; adding, "But of the tree of the knowledge of good and evil we may not eat, nor touch it, lest we die."

Q. Did the serpent dare to plead to the contrary ?

A. His words were, "Ye shall not surely die ; for the Lord God doth know that in the day that ye eat of it, ye shall be as the gods," or "angels," "knowing good and evil."

Q. And did she eat ?

A. The woman, being thus beguiled, and seeing the goodness and loveliness of the fruit, plucked and ate ; and, plying her husband with the same arguments, he also did eat. Immediately their eyes were opened to see their nudity.

Q. What were the issues ?

A. Adam, hearing the voice of the Lord God, walking in the garden toward the cool of the day, fled to hide himself among the trees, till summoned by name ; "Adam, where art thou ?"

Q. What was Adam's reply ?

A. "I heard thy voice, and was afraid, because I was naked." He was asked further, "Who told thee that thou wast naked ? Hast thou eaten of the tree of which I commanded thee not to eat ?" The answer was, "The woman that thou gavest to be with me, she gave me, and I did eat." This hard speech proves that Adam was indeed fallen.

Q. What were the sentences inflicted on the offenders ?

A. 1. The curse fell on the serpent ; and Satan augmented his own wretchedness by effecting the ruin of man.

2. To the woman it was said, "I will greatly multiply the sorrows of thy conception."

3. Adam was sentenced to hard labour, till he himself should return to dust.

Q. Was there, then, no morning star to cheer our hapless progenitors, and chase the gloom of death ?

A. O yes ; grace beamed out in the promise, "The seed of the woman shall bruise the serpent's head," that is, destroy the works of the devil ; though, first, the enmity of the serpent, working in all Adam's children, should, in the

fulness of time, so far operate as to crucify the second Adam, the Lord of glory.

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### SECTION III.

#### OF GOD.

**Q.** WHAT do you say concerning the being of a God, the Creator of the world?

**A.** There is one Eternal, the Cause of all, who, like the sun, is seen by his own light. The heavens declare his glory, and the whole creation demonstrates his perfections. "All things are full of God."

**Q.** How are his perfections to be traced and discovered in his works?

**A.** Wisdom is the first act of God : every possible plan being present before him, he has always chose the best. His power upholdeth all things, and his love has formed them all for good.

**Q.** Does not the consent of all nations add weight to this belief?

**A.** Inconceivable weight. All men are so struck with the glory of the heavens, and the beauties of the earth, as to say, "If the creation is so glorious, how much more glorious must the Creator be!"



Q. What ideas have enlightened men formed of the divine nature ?

A. That God is a self-existent being, infinitely and supremely perfect : so his great name, JEHOVAH, implies, "He who was, who is, and is to come." "This is my name for ever." (Exod. iii. 15.)

Q. Why do you conceive him to be self-existent ?

A. Because he is a pure spirit. If he were material, we must then allow the pre-existence of the parts of which he was composed. But this would confuse the idea of his eternity, and of his immutability.

Q. Would it not destroy devotion ?

A. Yes, altogether ; we might as well worship the material world, as worship a material God.

Q. Why do the Scriptures attribute eyes, and hands, and feet to God ?

A. In condescension to our weakness, he speaks as a father to his children, in order to convey instruction with more effect.

Q. What are his more distinguished attributes or perfections ?

A. Invisibility, corresponding with his spiritual nature ; intelligence, and liberty. He is independent, unchangeable, omnipotent.

Q. What are his moral perfections ?

A. His holiness, justice, rectitude, and truth ;

OF THE MYSTERY OF THE HOLY TRINITY. 11

and thousands more, which adorn the glories of his name.

Q. What effect should the contemplation of a God in the mirror of his works produce on the mind of his intelligent creatures?

A. Humiliation on account of sin, and an earnest aspiring to resemble him in all moral goodness: "Then shall I be satisfied when I wake up in all thy likeness."

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SECTION IV.

OF THE MYSTERY OF THE HOLY TRINITY.

Q. WHAT do the Holy Scriptures say of a sociality of persons in the One God, the Father? for on this subject, avoiding comments, we wish to regard only the words of revelation.

A. In the account of the creation Jehovah uses the plural name, *Elohim*, "Gods." "And Elohim said, Let there be light, and there was light." So again: "Let us make man in our image, and after our likeness." "Jehovah rained on Sodom and Gomorrah fire and brimstone from Jehovah out of heaven." (Gen. xix. 24.)

**Q.** How does Isaiah record the words of Christ on this subject?

**A.** "From the beginning, from the time that it was, there am I, and now the Lord God and his Spirit hath sent me." (Isai. xlviii. 16.) "In all their afflictions he was afflicted; and the angel of his presence saved them: but they rebelled against the Lord, and vexed his Holy Spirit." (Isai. lxiii. 7, 10.)

**Q.** Is not this doctrine demonstrated in the New Testament?

**A.** Abundantly so. At our Saviour's baptism, the heavens were opened, and the Spirit of God descended upon him, as doves on their houses; when, lo, a voice was heard from heaven, saying, "This is my beloved Son, in whom I am well pleased." (Matt. iii. 17.) "For there are three that bear record in heaven, the Father, the Word, and the Spirit; and these three are one." (1 John v. 7.) The same Three Witnesses are found in the fifth chapter of St. John's Gospel.

**Q.** How has Bishop Jeremy Taylor expressed himself on this subject?

**A.** "He who feels the love of God shed abroad in his heart, is the only man who truly understands the doctrine of the blessed Trinity."

**Q.** What ought to be the tendencies of these mysteries of the Christian faith?

**A.** They should humble our pride, and com-

mand veneration for our most holy religion and the incomprehensible glory of our Redeemer.

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## SECTION V.

### OF THE CREATION.

**Q.** My dear son, what have you been taught concerning the creation of the world?

**A.** "In the beginning God created the heavens and the earth." "He spake and it was done." He "said, Let there be light; and there was light."

**Q.** But was not the earth, as many geologists assert, created out of the ruins of a former world?

**A.** They assert it, indeed; but nature proves the contrary. The granitic ranges, and other primitive rocks, have never been disturbed; nor is there one drop more or less of water now than at the first. The vast magazine of coal at Pittsburg is super-posed on the granite, dipping at an angle of forty-five degrees; the bore of the pit through the coal is fifty feet, leaving the real thickness at twenty-five feet. (American Geology.)

**Q.** But do they not infer the lapse of vast ages of the earth from the diversity of shells found in the limestone strata?

A. The inference is premature. Baron Cuvier collated thirty-two ancient shells with thirty-two recent ones, and sixteen of them were evidently of the same families; the other sixteen had near resemblances. Therefore the supposed old and new world is the same world.

Q. But is there not an inequality in the ages of our coal-fields?

A. There is. A deluge, not named by Moses, on the lower grounds, leaving vast depositions of sea-weeds, now mineralized into beds of coal, from four to twenty-four inches thick, as found at Clan-down to the south of Bath, and at the depth of four hundred yards; and larger still, running under the sea at Whitehaven and North Shields. (See Granville Penn, and papers in the Transactions of the Royal Society.)

Q. Do not these wonders of the earth, my dear child, fill your mind with vast ideas of the grandeur of the Creator, in the depths below as in the heavens above?

A. When we examine the subterranean formations, the structure of the living beings, the immensity of food for each, and the arrangement of the whole systems, we exclaim, "O Lord, how wonderful are all thy works! in wisdom hast thou made them all."

Q. Has not reading the natural history of the earth a fine effect on man?

A. Undoubtedly; for if all be so wisely made

and happily arranged, there should be nothing unwise and discordant in all my secret way and public walk.

Q. You mentioned Christ,—Is not the whole creation ascribed to him?

A. Expressly so. “By the Word of the Lord the heavens were made, and all their host by the breath of his mouth.” (Psalm xxxiii. 6.)

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## SECTION VI.

### OF ANGELS.

Q. MOSES says, “Thus the heaven and the earth were finished, and all their host.” (Gen. ii. 1.) How is that text to be understood?

A. Of the creation of angels; for that of the stars is named with that of the sun. (Gen. i. 15.)

Q. Are the angels spiritual beings?

A. The Lord, who “covereth himself with light as with a garment, maketh his angels spirits, and his ministers a flaming fire.” (Psalm civ. 4.)

Q. Are the angels distinguished by orders and ranks?

A. Yes; for Michael is called “the archangel;”

and "the voice of the archangel" is named in 1 Thessalonians iv. 16.

Q. What does St. Paul say on this subject?

A. "By Jesus Christ were all things created that are in heaven, and that are in earth, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." (Col. i. 16.)

Q. Is not the care of men, and cities, and nations very much committed to angels?

A. So the poets, as well as the prophets, teach. "They encamp about the beds of those that fear the Lord." (Psalm xxxiv. 7.) They raised the siege of Samaria in answer to Elisha's prayers, and smote the Syrian invaders with temporary blindness. (2 Kings vi. 7.)

Q. Are not the angels in some degree invested with the government of the church and the world?

A. So the whole vision of the Revelation says. They receive commissions from the throne, and then execute the high behests of heaven.

Q. Did not the fall and ruin of man open a world of good offices to the angels?

A. Yes; and they delight to do the work of the Lord. They delight especially to aid in the preaching of the gospel, and in the enlargement of the Redeemer's kingdom. They frequent Christian assemblies, and listen to sermons, rejoicing over every sinner that repenteth. What, then, have we to fear?

Q. What are the unclean spirits?

A. The angels that kept not their first estate, and ever seek to make men like themselves, unhappy and impure.

Q. Who is their chief?

A. Lucifer is understood so to be. His name indicates that his presence "created light."

Q. What occasioned his fall?

A. Pride. He "said in his heart, I will be like the Most High; I will exalt my throne above the stars of God." (Isai. xiv. 13, 14.)

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## SECTION VII.

### OF ORIGINAL SIN.

Q. How did sin, the original sin of Adam, enter into the world and defile his posterity?

A. He hearkened to the voice of the tempter, who said, "Ye shall not surely die." Here unbelief followed immediately with pride: "Ye shall be as gods, knowing good and evil." Here was the birth of the carnal mind, which is enmity against God.

Q. How does this sin further appear?

A. When Adam was arraigned, he laid the



blame on his wife : "The woman gave me, and I did eat ;" and his sin having covered him with shame, he fled to hide himself among the trees of the garden :—proofs that the evil spirit of the tempter had gained admission into his heart.

Q. But did not the promise of the bruising of the serpent's head very much cheer his mind ?

A. It did ; yet the sentence of death remained on his body, and the stain of sin lurked in his heart. In this state Adam begat a son in his own image.

Q. How has St. Paul argued this point, in the fifth chapter of the Romans ?

A. "By one man sin entered into the world, and death by sin ; for that all have sinned." So David says, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Psalm li. 5.)

Q. What is the doctrine of the Christian fathers on this head ?

A. Tirinus gives a fair summary of their words : "By one man sin entered into the world, and death, preceded with pain. Nor did sin and death rest solely on the head of Adam, but through him descended on his children, the whole human kind ; not merely by imitation, as the Pelagians allow, but by propagation. For when Adam sinned, all the children sinned ; their will being collocated in the one will of the Father.

Such is the doctrine inculcated by the schoolmen, and by the Greek and Latin fathers."

Q. Then no man can blame the Father, because we are born under the promise, that the Son of God should be manifested in the flesh, to destroy the works of the devil?

A. No man perishes for Adam's sin.

Q. But what is the doctrine of the Anglican Church on this head?

A. "Original sin is the birth-fault of every man, by which he is very far gone from original righteousness, and is of himself inclined to evil."

Q. Did not the Saviour say the same to Nicodemus?

A. His words are, "That which is born of the flesh is flesh. Marvel not that I said unto thee, Ye must be born again." (John iii. 5—7.) Therefore our first duty is to regain in Christ what we have lost in Adam.

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## SECTION VIII.

### OF THE MORAL LAW.

Q. MAN being polluted with impurity, was it not gracious in the Lord to restrain the out-breakings of sin by the strong prohibitions of his law?

A. It was the highest mark of his holiness, and the tenderest proof of his paternal care. Therefore his first commandment is, "Thou shalt have none other Gods but me."

Q. This was a stroke at Sabæanism, the worship of the stars, which prevailed over all the east. In Egypt, Heliopolis, the city of the sun, was a seat of Sabæanism. Did not holy men abhor it?

A. Job says, "If I beheld the sun when it shined, and the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand, this were iniquity punishable by the judge." (Job i. 26.)

Q. What does Moses say?

A. He cautions the Hebrews, among other errors, "lest thou lift up thine eyes to heaven, and, when thou seest the sun, and the moon, and the stars, even all the hosts of heaven, shouldest be driven to worship them." Moses gives the name of *shemesh*, "a servant," to the sun, that the people might not adore it. (Deut. iv. 19.)

Q. How did image-worship obtain among the Gentiles.

A. Epiphanius, a Christian father, says, that they made images of the angels that had appeared to the patriarchs at sacrifice, and that without these they would not travel, nor would the soldiers go to battle.

Q. Give me more information on this point.

A. When those idols were removed from the groves to the temples, the dragon reigned there as the god of this world, working in the children of disobedience. "When they knew God, they glorified him not as God ; and their foolish heart was darkened."

Q. What do the prophets say of this apostasy ?

A. They satirize their idols as "vanities," and the worship of them as "walking in the imagination of the heart."

Q. What does the Saviour say to idolaters ?

A. "Ye worship ye know not what ;" and St. Paul, "They changed the glory of the incorruptible God into an image made like to corruptible man, to birds, and beasts, and creeping things. And they worshipped and served the creature more than the Creator, who is blessed for ever." (Rom. i. 23—25.)

Q. But what do you say of the *second* commandment, and of idols in the temples and in the Christian churches ?

A. They crept in, as it were, unawares in darker times. The churches, distinguished with illustrious martyrs, would set up statues of the saints in conspicuous places, and religious men would kneel and worship before them, and leave their offerings ; and the clergy, instead of rending their garments, as St. Paul at Lystra, at first secretly, afterwards openly, encouraged the sin.

Q. Was that all? Did not the sin increase and reign in the church?

A. Yes; and the Roman Catholics now offer them incense, and address them with prayers and songs of praise. They make vows to them as gods, and swear by their name. In a word, they offer to them the sacrifice of the mass?

Q. You forget the Virgin Mary.

A. Her they adore in the full worship of the church, and impoverish language to find engaging words to celebrate her praise; and lest it should revolt the more enlightened, they disguise all this under the name of *latria*, which designates the highest worship, but involved in subordinate shades.

Q. But how does God in the Revelation express his abhorrence at this apostasy?

A. "If any man worship the beast and his image, and receive his mark, the same shall drink of the wine of the wrath of God, and shall be tormented day and night in presence of the angels of God." (Rev. xiv. 9—11.)

Q. Did not God say that, on men offending in this way, he would visit their iniquities unto the third and fourth generation?

A. Yes; and he has done it in our own times. On the Revocation of the Edict of Nantz, the Protestants of France were reduced to a state of beggary, exile, and martyrdom; and in the third and fourth generation their idolatrous, saint-wor-

shipping persecutors were drenched with the dregs of the same cup, and driven to the very countries whither their fathers had banished the Protestants!

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## SECTION IX.

### AGAINST ALL PROFANE SWEARING.

**Q.** REPEAT the *third* commandment.

**A.** "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

**Q.** The Lord having made known his name to us, it is for devotion, and the enlargement of the soul in prayer and praise, that we invoke his name.

**A.** Just so; and to use it otherwise is a desecration displeasing to the Lord.

**Q.** Seeing the Lord has strengthened the promises of the covenant with an oath, ought we not to vow obedience to him by an oath?

**A.** It is said in the prophet, that "the Gentiles should speak the language of Canaan, and swear to the Lord." (Isai. xix. 18, 21.) And St. Paul calls God to witness the truth that he uttered.

**Q.** Why, then, do certain Christians refuse to

swear to facts in courts of law, alleging the words of Christ, "Swear not at all?"

A. They mistake the sense of the prohibition, which forbids swearing by heaven, which is God's throne ; and by the earth, which is his footstool ; and by the head, "for thou canst not make one hair white or black."

Q. In what light do you regard *hard* swearing in our courts ?

A. The man that swears falsely to plain facts, dares the arm of omnipotence to punish his perjury.

Q. But ought we to keep an oath into which we have been surprised ?

A. David opens the gates of the sanctuary to the man who has sworn to his hurt, and keeps his word. And he blessed God that Abigail had prevented him from the excision of Nabal's house.

Q. Is not the spirit and letter of this command levelled chiefly at the profane swearing of wicked men ?

A. Most assuredly : and little do men think when they curse the soul, and blast the limbs of a brother, that all those imprecations will come down with four-fold weight on their own heads.

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## SECTION X.

## OF THE SABBATH.

**Q.** REPEAT the *fourth* commandment.

**A.** "Remember that thou keep holy the Sabbath day : six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work ; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day ; wherefore the Lord blessed the seventh day, and hallowed it."

**Q.** The Sabbath, having been instituted immediately after the creation, is no part of the ceremonial law, which followed the entrance of sin.

**A.** Certainly not ; and the Sabbath was observed by the holy patriarchal fathers ; even by Noah and his family in the ark, during the deluge.

**Q.** How did Noah observe it ?

**A.** When the reflux tides began to abate, he sent out a raven, a bird of powerful wings, which went and came. After eight days, (the ancient



way of counting from Sabbath to Sabbath,) he sent out a dove ; and she, finding no rest for the soles of her feet, returned to the ark. After waiting eight days more, he sent her out again ; and she returned with an olive-leaf : and, waiting other eight days, he sent her out again, and she returned no more.

**Q.** From Noah must not all the Gentiles have known the Sabbath ?

**A.** Yes. Aristotle proves that the nations had one origin, because they all number by tens, and honour the seventh day. Josephus affirms that there was no nation, however barbarous, that had not some knowledge of the Sabbath day.

**Q.** Is it not the highest glory of the day, that in the sabbatical years, it was made a type of the rest that remaineth for the people of God ? (Heb. iv. 9.)

**A.** No greater honours could have been conferred upon it.

**Q.** Is not the destruction of Jerusalem laid at the door of her Sabbath-breakers ?

**A.** "Go," said the Lord to Jeremiah, "and stand in the gate by which the kings of Judah enter, and say, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem. Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem ; neither carry forth a burden out of your houses ; neither do ye

any work, but hallow ye the Sabbath day, as I commanded your fathers. Then there shall enter into the gates of this city kings and princes, sitting upon the throne of David, riding in chariots: and this city shall remain for ever. But if ye will not hearken, then I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." (Jer. xvii. 19—27.)

Q. But how did the Christians hallow the Sabbath?

A. When the Lord arose from the dead, and the disciples were transported with joy to see him triumphant over all his foes, he gave them this birth-day of all their hope to be the Sabbath of the Christian church.

Q. Was the new Sabbath extended to the Gentiles?

A. At Troas, "on the first day of the week, when the disciples came together to break bread, Paul continued his discourse till midnight, ready to depart on the morrow;" for he would not travel on the Sabbath day. (Acts xx. 7.)

Q. Was it observed with the same exactness after the apostles were dead?

A. Exactly the same. About A. D. 150, when Trypho the Jew asked Justin Martyr how the Christians improved the Sabbath, he replied, "We abstain from journeys, and spend the day in prayer, in reading the holy scriptures, and in

meditation." See Matt. xxiv. 20. Here all the four parts of worship are mentioned,—prayer, reading; meditating with exposition, mixed at intervals with psalms and hymns. Thus the primitive Christians "made the Sabbath their delight."

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## SECTION XI.

### FILIAL PIETY.

Q. WHAT is the fifth commandment?

A. "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

Q. What are the encouragements assigned for filial obedience?

A. The promise of long life, as realized in the holy patriarchs; and with regard to us our parents stand in rank next to the heavenly Father.

Q. What is your first duty towards your parents?

A. To love and esteem them, and obey all their wise and just commands. So we are required by the blessed Paul: "Children, obey your parents in all things; for this is well-pleasing to the Lord." (Col. iii. 20.)

Q. But are children on coming of age to obey magistrates and parents in cases of idolatry?

A. On these points the apostles have decided that we must obey God rather than men; and the Saviour has said, "If any man hate not his father and mother, he cannot be my disciple."

Q. What is said of wicked children, who execrate their parents?

A. "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness; and the ravens of the valley shall pick out his eye, and the young eagles shall eat it." (Prov. xx. 20; xxx. 17.)

Q. Does not honouring our parents imply, that we support and comfort them in hoary age?

A. This is not only a duty, but a debt, for their cares over us in infancy; and our Saviour rebuked the Jews for accepting the *corban*,—a gift, exempting a man from supporting his parents.

Q. But does not this command imply, further, that we obey the magistrate, "who beareth not the sword in vain?"

A. We should love and revere the Queen, as the mother of her people; and pray for her ministers and magistrates, as assistants of their sovereign, and protectors of the public weal and the peace of the people.

## SECTION XII.

## OF MURDER.

Q. REPEAT the *sixth* commandment.

A. "Thou shalt do no murder."

Q. In what does the atrocity of this sin consist?

A. In the invasion of the Creator's right to dispose of his creature; in not allowing the victim time for recollection and repentance; in the calamities it brings on his relatives; in revolt against the best of laws enacted for protection and defence.

Q. What punishment awaits the culprit?

A. By the law of nature and of nations, "Whoso sheddeth man's blood, by man shall his blood be shed."

Q. What punishment awaits the duellist, who deliberately kills his brother?

A. In Beverly, we have a tablet of a Dane, beheaded for killing his antagonist, *anno* 1746.

Q. Have we any like case in England?

A. After the battle of Waterloo, an officer was hanged for flying in the face of general orders, and killing his brother. After that, we had no more duels for nearly two years.

Q. What are we taught respecting suicide?

A. It is arming against ourselves our own hands, given us for defence.

Q. What punishment awaits the wretched culprit?

A. A voice will say to him, "Friend, how camest thou in here with bloody hands? How didst thou dare to leave thy wife a widow, and thy children orphans?" While he stands speechless, the voice adds, "Bind him hand and foot, and cast him into outer darkness."

Q. What is the opinion of enlightened men concerning more than two hundred cases of suicide that occurred in Paris during the Revolution?

A. Having abandoned the Christian faith, and the glory of its hope, they sank into despair, and "died as a fool dieth."

Q. What is the cheering hope that arises from the beams of revelation?

A. "Unto the upright there ariseth light in darkness." Joseph, patient in bonds, was elevated suddenly to all the glory that Egypt could confer; and David, sometimes depressed, saw the crown of Saul laid at his feet. "Verily there is a reward for the righteous."

Q. Are not anger, malice, and revenge comprised in this prohibition?

A. Assuredly; for "he that is angry with his brother is a murderer."

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## SECTION XIII.

## OF ADULTERY.

Q. REPEAT the seventh commandment.

A. "Thou shalt not commit adultery."

Q. In what does the turpitude of the crime consist?

A. In dividing those whom God hath joined; in covering families with shame and confusion; in exciting revenge and war.

Q. Is murder, then, a frequent consequence of the crime?

A. So much so, that Bishop Reynolds has written a book entitled, "God's Revenge against Murder and Adultery," and illustrated his arguments with striking facts. Many wars, beside the Trojan, have followed those more glaring sins.

Q. Is not seduction and bastardy here comprised?

A. Evidently so; being a complication of perjury, violence, and cruelty on unprotected innocence: nor can the offender find peace till he has repaired his fault by marriage, or otherwise to the utmost of his power.

Q. Do not men sometimes slander the virtue of the women they repudiated?

A. Too frequently ; and those who favour the slander, become partakers of the sin.

Q. But is not the command levelled also against debauchery and prostitution, now so predominant in our populous districts ?

A. It is ; and God testifies his abhorrence of the sin by afflicting the body with death, and casting the soul into a bed ; (Rev. ii. 22 ;) a punishment the more terrible as not being strictly defined.

Q. Are not all ministers bound to give warning to such reprobate characters, according as Providence may open their way ?

A. The Hebrew prophets did this ; as Nathan to his sovereign, and John to Herod. How else could they have been clear of their blood ?

Q. Does not this law extend to the heart, and to all the secret practices we cannot name ?

A. The Saviour has decided against adultery of the eye and of the heart, and all such vices are the more sinful as they are unnatural.

Q. What is our best wisdom in the times of temptation ?

A. Prayer, and a strong adherence to the word of God. So the chaste Hebrew said, "How shall I do this wickedness and sin against God ?" "Wherewith shall a young man cleanse his way, but by taking heed to thy word ?"



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Q. Then let all books and pictures be put away which have the contrary tendency.

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## SECTION XIV.

## OF THEFT, &amp;c.

Q. WHAT is the *eighth* commandment?

A. "Thou shalt not steal."

Q. In what does the turpitude of this sin consist?

A. In depriving a man of the fruits of his labour; in purloining the bequests of his friends, often dearer to him than his earnings.

Q. Is not theft rendered more offensive, when the thief pilfers the goods intrusted to his care?

A. So much so, that if he shall defraud his master, he can scarcely ever recover his character, and he forfeits all hope of elevation in the establishment where he is placed.

Q. Did the holy patriarchs educate their sons conformably to the spirit of this precept?

A. Yes; when search was made for Joseph's cup, in which it was thought he could divine, his brethren said, "With whomsoever the cup be found, let him die."

Q. What shall be done to the child that pilfers a toy from a neighbour's house?

A. He must himself carry it back, cost what it may to his pride : to cover the fault, is to ruin the child.

Q. Is it right for servants to take advantage of their master's ignorance ?

A. No ; nothing should be done unknown to the heads of the house.

Q. What shall be done in daily cases where the law is not explicit ?

A. The golden rule always stands : " Whatsoever ye would that men should do unto you, do ye so unto them."

Q. In what light shall the men of the world be viewed, who are the first to raise, and the last to lower, the price of the bread of the poor ?

A. It is safest for the Christian to be in the second class, and to be numbered with the poor, who have no control over the markets, nor power to increase or lessen the wages of labour.

Q. Is not gaming, or a desire to win my neighbour's money, reprehensible ?

A. Such gains are accounted unhallowed, and should not go into a private purse.

Q. What is the punishment of a thief ?

A. In gross cases, all nations have accounted the crime worthy of death : in smaller cases, bonds and stripes have been the milder scourge.

Q. What is required of a thief who wishes to reform ?

A. To make restitution, if in his power ; “to work with his hands, that he may have to give to him that needeth.”

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## SECTION XV.

### OF FALSE WITNESSES.

Q. REPEAT the *ninth* commandment.

A. “Thou shalt not bear false witness against thy neighbour.”

Q. Is not this precept designed to guard the honour and reputation of our neighbour?

A. Particularly so, against perjury, calumny, and slander.

Q. All moralists have regarded perjury, now softly called “*hard* swearing,” as the worst of vices : but what difference do they make between calumny and slander?

A. Calumny is the invention and propagation of false and wicked reports ; and slander is the discussing of a man’s faults without a just occasion.

Q. In what does the turpitude of this vice consist?

A. In wantonly defaming a man’s character, which in some cases should be dearer to him

than life ; and in the difficulty in which it involves the offender ; for God requires restitution.

Q. This is a just remark : and perhaps the calumny may have done irreparable mischief to the injured ; and how can these injuries be repaired ? Tell me ; Does not this calumny often hide its enmity under fair colours ?

A. It does amazingly ; for sometimes it begins by applauding the party, and blames him but for a single fault ; sometimes it conceals its enmity under the mask of friendship and sorrow for public report ; sometimes, mixing truth with falsehood, it assumes the character of impartiality, that we may not suspect the enmity.

Q. May the God Amen (as in the Hebrew) write his name of truth on our hearts. (Isa. lxxv. 16 ; Rev. iii. 14.)

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## SECTION XVI.

### OF COVETOUSNESS.

Q. WHAT is the *tenth* commandment ?

A. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his."

Q. How has St. Paul explained these words?

A. As prohibiting inordinate desires: "I had not known lust, except the law had said, Thou shalt not covet." So St. James: "When lust is conceived, it bringeth forth sin."

Q. How does this sin effect a man's destruction?

A. While men look at the pride of life, they seek to acquire the dazzling objects by injustice. Thus Achan was stoned for the wedge of gold; and Ammon lost his life through inordinate desire after Tamar, his sister.

Q. How does concupiscence render the world unhappy?

A. It beguiles the heart to leave the Lord, our chief Good; to seek happiness in the creature, which we find is not the good for which we sigh.

Q. Has not the Lord promised to write his law on our hearts by his Holy Spirit?

A. Yes; by sanctifying grace; first, that we might love him with all our heart, and mind, and strength; and secondly, that we might love our neighbour as ourselves.

Q. Give the reasons for that law of love.

A. Because Christ has loved the church; and made us one body, one family, one people. Therefore whatever vice is forbidden that would hurt a neighbour, the opposite virtue is enjoined.

Q. Is it for the same reason that the law requires us to love our enemies?

A. The very reason. "If, when we were enemies, we were reconciled to God by the death of his Son," love may gain and win our neighbour to love the Lord.

Q. What is the high morality that adorns the church, and proves that the law of love is written upon the heart?

A. The saints are exhorted to aim at "whatsoever things are true, whatsoever things are honest, whatsoever things are just. Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue; and if there be any praise, think on these things." (Phil. iv. 8.)

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## SECTION XVII.

### OF THE MESSIAH.

Q. "WHAT think you of Christ? Whose Son is he?"

A. The Scribes answered that question according to the flesh: "The son of David;" but were confounded when told that David, speaking by the Spirit, had called him "Lord:" "The Lord said to my Lord, sit thou on my

right hand, until I make thine enemies thy footstool." (Psalm cx.)

Q. You would say, then, child, that we are not to take our opinions of Christ from men, but from the living oracles: "Thus saith the Lord."

A. Exactly so; for none but Christ could speak of himself, and throw light on the names ascribed to him in the sacred text. "The world by wisdom knew not God."

Q. What are the leading names given to him by the Holy Spirit?

A. Jehovah-Elohim by Moses; El-Shaddai in the book of Job; the Word, the Wisdom, and Arm or Power of God in other places; in a word, the Eternal who was with the Father before the birth of time; with the countless figurative names of Rock, Refuge, and Hiding-place.

Q. What was his name among the Hebrews?

A. The Messiah; that is, the Christ, the Anointed. "We have found the Messiah;" "the Anointed," as in the margin. (John i. 45.) "I know that Messiah cometh." (John iv. 25.)

Q. Why were those names given to the Saviour?

A. Because "God anointed Jesus of Nazareth with the Holy Ghost and with power." (Acts x. 38.) He was "anointed with the oil of gladness above his fellows; for God gave not the Spirit to him by measure."

Q. What does the Saviour say of himself?

A. Speaking in the character of Wisdom, he says, "I came out of the mouth of the Most High; I encompass the circle of the heavens, and my dwelling is in the pillary cloud." (Ecclesiasticus xxiv. 3.) "I came forth from the Father." "I and my Father are one."

Q. And are all the divine perfections ascribed to him?

A. Yes; all without exception: "In him dwelt all the fulness of the Godhead bodily." He is eternal: "In the beginning was the word." He is the Creator: "Without him was not any thing made that was made." (Psalm cii. 25; Col. i. 16.) He is omniscient, "searching the heart, and trying the reins." (Jer. xvii. 10; Rev. ii. 23.)

Q. Are we to adore and worship him as "over all, God blessed for ever?"

A. It was said, "Let all the angels worship him." (Psalm xcvi. 7; Heb. i. 6.) As the angels worship none but God, we cannot err in following the church above. St. Stephen said, "Lord Jesus, receive my spirit;" and we say, "Help thy servants, whom thou hast redeemed with thy most precious blood."

Q. As the grandeur of our redemption involved all the hopes of man, how was that hope kept alive through all the past ages?

A. By personal appearances and revelations in the times of danger and distress. God said to



Abraham, "In thy seed shall all the families of the earth be blessed." And Jacob, when dying, would say, "O Lord, I have waited for thy salvation."

Q. Is not David named in the favoured line?

A. When grieving at not being allowed to build the temple, the prophet Nathan announced a higher favour,—that God would raise up of his seed a Prince to sit upon the throne for ever, and to reign to the ends of the earth.

Q. But did not the King of Samaria and the King of Damascus league to cut off all his house?

A. They did; but the Lord that sat in the heavens laughed them to scorn, cut them off, and cheered Judea with the promise that a virgin should conceive, and bear a Son, and should call his name Immanuel, "God with us." And Micah, in the time of trouble, foretells the birth of him whose "goings forth were of old, from everlasting." (Mic. v. 2.)

Q. How do you prove that he was the Messiah?

A. Because he descended in the promised line, and at the time Daniel had foretold; and was born of a virgin, and in Bethlehem, when the sceptre was departed from Judah, and when all the more enlightened expected his advent, and while the second temple yet stood. (Hag. ii. 7.)

Q. What other proofs do you adduce?

A. More than forty prophecies respecting his

sufferings, and death, and resurrection, were fulfilled to the astonishment of all that inquired for the truth.

Q. Did not the burning of the city and temple demonstrate that the Jews, by crucifying the Lord, had filled up their measure, and that the true church should be among the Gentiles?

A. Yes ; and so God declared by the prophets : “ Ye shall leave your name for a curse unto my chosen ; ” ( my new or peculiar Israel ; ) “ for the Lord God shall slay thee, and call his servants by another name.” ( Isa. lxx. 15. )

Q. Were not the success of the gospel, and the glory of the church, equally foretold ?

A. Equally so ; Isaiah had said, “ Thy seed shall inherit the Gentiles.” ( Isa. liv. 3. ) The word of the Lord grew and prospered amid ten persecutions, till Constantine declared himself a Christian, when the wealth of the whole Roman world came into the church.

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## SECTION XVIII.

### THE HOLY INCARNATION.

Q. How was the Word made flesh ?

A. Not by change of nature, but by the

assumption of the humanity of Mary, the blessed Virgin, by the power of the Holy Ghost.

Q. Why was his conception so divine ?

A. That he might be exempt from original sin, not having sinned in the fall of Adam. The Holy One, born of her, was called the Son of the Highest.

Q. Why are his tribe and family so distinctly named ?

A. To identify his person, and mark the period of his birth ; for since his incarnation the Hebrew records have all been burned.

Q. Why is the Lord Christ so frequently called "the Son of God," and God's "own Son," and "the Only-begotten of the Father."

A. To distinguish his ineffable generation : "Unto which of the angels said He at any time, Thou art my Son ; this day have I begotten thee?" (Heb. i. 5.)

Q. How have the Nicene fathers, the men of apostolic descent, expressed themselves in our creed ?

A. "God of God, Light of Light, very God of very God ; begotten, not made ; being of one substance with the Father."

Q. The last phrase being a test-word in the confession of faith, how is it proved ?

A. By a cloud of witnesses. Jehovah calls the good Shepherd "his fellow:" hence "he thought it no robbery to be equal with God,"

and to say, "I and my Father are one." (Zech. xiii. 7; Phil. ii. 5; John x. 30.)

Q. Did not Christ say the same to his disciples in the parting scene?

A. His words are, "If ye had known me, ye should have known my Father also." "He that hath seen me hath seen the Father." (John xiv. 7—9.)

Q. Is it not lamentable that many learned professors should vacillate and equivocate on those points?

A. They are spoiled through philosophy, and hardened in their clubs. A rebel must have a Mediator, and a sinner needs a Saviour.

Q. Does he not call himself the I AM, from the root *Hajah* or *Havah*, "He is, he was," that is the radical of the incommunicable name JEHOVAH?

A. He does; and the vision of the burning bush being interpreted of Christ by Tertullian, and in succession by the fathers, Moses "esteemed the reproach of Christ greater riches than the treasures of Egypt." (Heb. xi. 25.)

Q. Why must the Mediation be both God and man?

A. Because the nature that sinned, must suffer for sin; and no power less than divine could support his humanity in drinking the bitter cup of God's displeasure against the revolt of man.

A. Are not all the names given to the Messiah

in the Old Testament, given to him in the New?

A. All the same : "This is the true God, and eternal life ;" (1 John v. 20 ;) "the great God and our Saviour Jesus Christ ;" (Titus ii. 13 ;) and "over all, God blessed for ever." (Rom. ix. 5.)

Q. What farther was the special design of our Saviour's incarnation?

A. "Forasmuch as the children are partakers of the flesh and blood, he also himself likewise took part of the same, that, through death, he might destroy him that had the power of death, that is, the devil, and deliver them who through the fear of death were all their lifetime subject to bondage." (Heb. ii. 14, 15.)

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## SECTION XIX.

### OF CHRIST A PROPHET.

Q. WHAT are the mediatorial offices which Christ sustains in the Church?

A. The offices of Prophet, Priest, and King.

Q. Was he promised as a prophet to the Israelites?

A. Moses says, "A prophet shall the Lord your God raise up unto you, of your brethren,

like unto me ; unto him shall ye hearken. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him." (Dent. xviii. 15, 19.)

Q. How was he a prophet like unto Moses ?

A. Moses received his oracles from the cloud on the mercy-seat ; and Christ, by a voice from the excellent glory on the Mount.

Q. How did he officiate as a prophet ?

A. By teaching the people, by calling and inspiring the prophets. Christ, the Word of the Lord, reasoned with Jonah in the gardens, and revealed to the apostles the mysteries hid in ages past.

Q. How do you prove that he inspired the prophets ?

A. St. John says, "Isaiah saw his glory, and spake of him." (John xii. 41.) The rabbins, in their notes on the Chronicles, often say, that the Word of the Lord spake to the prophets ; and, of course, every new relation was the subject of a new sermon.

Q. What superior light has he thrown on the Deity ?

A. "No man hath seen God at any time : the Only-begotten, who is in the bosom of the Father, he hath declared" his love and mercy to man, and assured us of "immortality and life brought to light by the gospel."

Q. Coming as the Prince of seers, has he not marvellously opened the minds of men to understand the scriptures?

A. Here is where his wisdom shone out like a sunbeam, opening the mysteries of his kingdom, the destruction of Jerusalem, the dispersion of the Jews, and the preaching of the gospel in that age to all the Roman world. (Matt. xxiv. 24.)

Q. Are not his parables very luminous prophecies of the success of the gospel, and operations of grace on the hearts of men?

A. Strikingly so; and they show the cares of the Shepherd over his flock, and of the Master over his vineyard, and encourage ministers in their Lord's work.

Q. Does he not still teach and guide?

A. He is "the same yesterday, to-day, and for ever." "The meek he will guide in judgment; the meek he will teach his way." (Psalm xxv. 9.) He gives the weary rest, and "knows how to deliver the godly out of temptation."

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## SECTION XX.

### CHRIST A PRIEST.

Q. CAN you tell me why Jesus Christ is called a priest, not being of Aaron's race? (Psalm cx. 4; Zech. vi. 13; Heb. vii. 21.)

A. He was made a priest by an oath ; and is, in distinction from all others, of an unchangeable priesthood ; that he might make atonement for sin, and intercession for sinners.

Q. Why did God constitute the first-born of patriarchal families to be their priests ?

A. That they might keep the sacred charge of religion, and be amenable for the service and worship of God ; that all might purify themselves in approaching the altar, and in joining the prayers and worship of the Lord.

Q. Is not, then, the prophetic mission distinct from the sacerdotal office ?

A. It is ; yet it did not exclude the priest from becoming a prophet, if the Word of the Lord spake to him. St. Paul puts the gift of prophesying in the highest grade ; it was the word of the Lord, the sermon that closed the devotion, and left a cheering light on the people.

Q. What does Job say on that subject ?

A. "After my words they spake not again ; and my speech dropped upon them ; and they waited for me as for the rain ; and they opened their mouths wide as for the latter rain." (Job xxix. 22, 23.)

Q. What is "the sacrifice, oblation, and satisfaction which Christ has made for the sins of the world ?

A. He is "the Lamb of God that taketh away



the sin of the world." He suffered the just for the unjust, and hath redeemed us to God by his blood.

Q. Was the whole the one Divinity united in this oblation and sacrifice for sin ?

A. Assuredly : " God spared not his own Son ;" and the Son sanctified himself for the altar ; and he was " offered up through the eternal Spirit, that he might by this one offering for ever perfect the ransom of them that are sanctified."

Q. Repeat the thirty-first Article of faith.

A. " The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for the sins of the whole world, both original and actual ; and there is no other satisfaction but that alone."

Q. What is meant by the word " propitiation ?"

A. The sprinkling of blood before the mercy-seat. On the great day of atonement, Aaron approached with a basin of blood in each hand : the one he poured on the altar, which represented God ; with the other, he sprinkled the veil of blue, and entered the holy place to burn incense, and pray for the people. So Christ has entered heaven with his own blood, having rent the veil of flesh, " to appear in the Presence of God for us."

Q. Was not this propitiation to be made at a stroke, once for all ; that is, once and but once ?

A. While all eyes were turned toward the stone that God had laid in Zion, the voice said, " And I will remove the iniquity of that land in one day." (Zech. iii. 9.)

Q. What lesson is deducible from the fact of having so glorious a Highpriest at the Father's right hand ?

A. " Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb. iv. 16.)

Q. Should not the glory of his Person, and the offices he sustains, embolden our approaches to the throne ?

A. Yes : " He is able to save even to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for us." (Heb. vii. 25.)

Q. Are not his Mediatorial prayers omniprevalent with the Father ?

A. He sits at the Father's right hand, and solicits our salvation as a right : " Let that sinner live ; for I have died : let that captive go ; for I have found a ransom."

Q. If Christ be the end of the law, and if it be fulfilled, then have not the carnal rites ceased with the priesthood of Aaron ?

A. St. Paul says, the ceremonial law is disan-

nulled. Christ, cut off "in the midst of the week, shall cause the daily sacrifice and oblation to cease." (Dan. ix. 27.)

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## SECTION XXI.

### CHRIST A KING.

Q. WHAT do the prophets say of the regal glory of Christ?

A. "The Lord said unto my Lord, Sit thou at my right hand, until I make thy enemies thy footstool." The Lord hath "set his King on his holy hill of Zion." "Of the increase of his government and peace there shall be no end." (Psalm cx. 1; ii. 6; Isai. ix. 7.)

Q. What are the promises of his kingdom?

A. The Father says, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "All things are put under his feet." (Psalm ii. 8; viii. 6.)

Q. Does not Daniel name the time when the regal power of Christ should be revealed?

A. He says, "In the days of these kings" (the Romans) "shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but

it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. ii. 44.)

Q. By what power was the ancient idolatry of the Romans to be destroyed?

A. By a Stone cut out without hands, and which was to smite the feet of the great image, which were "of iron and clay. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces, and became like the dust of the summer threshing-floor; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." (Dan. ii. 34, 35.)

Q. What does Christ say of that stone?

A. "Upon this Rock" ("the Son of the living God") "will I build my church; and the gates of hell shall not prevail against it." (Matt. xvi. 18.)

Q. Has not Christ, in giving the keys of his temple to Peter and all ministers, thrown open the gates of the church to all the willing nations?

A. Truly so: "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke xxii. 29, 30.)

Q. What charge did he give to the apostles?

A. "All power is given unto me in heaven and

in earth. Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Q. Would not these promises inspire them with very great boldness and courage in their mission?

A. Such is the inference of St. Paul: "Wherefore we receiving a kingdom that cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." (Heb. xii. 28, 29.)

Q. Why do infidels reject prophecies so luminous?

A. "Because the god of this world hath blinded the minds of them that do not believe."

Q. But, my son, there is one inquiry that must not be overlooked: What did the Saviour say of the inward kingdom, and the reign of grace?

A. It is neither, "Lo here!" nor, "Lo there!" for, "behold, the kingdom of God is within you; righteousness, peace, and joy in the Holy Ghost."

Q. Are not very strong words added concerning the stability of the Messiah's kingdom?

A. After the four beasts (the power of the Chaldeans, the Persians, the Greeks, and the Romans) had destroyed one another in succession, it is added, "But the saints of the Most High shall take the kingdom, and possess the

kingdom for ever ; even for ever and ever. And all dominion shall serve and obey the Ancient of Days." (Dan. vii. 10, 27.)

Q. Must not a sight of the promised kingdom coming with power inspire the church with the sublimest joy ?

A. So much so, that the heavens already celebrate it with songs : "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." (Rev. xi. 15.)

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## SECTION XXII.

### INFERENCES FROM THE OFFICES OF CHRIST.

Q. Is it not, our first inference from the death of the Saviour, that he had finished the work which the Father had given him to do ?

A. So is the voice of all the apostles : "He gave himself a ransom for all, to be testified in due time." (1 Tim. ii. 6.) "That is," says Irenæus, "He gave his body for our body, and his soul for our soul."

Q. Is not his death the assured pledge of our pardon ?

A. So St. Paul repeatedly says : "In whom

we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Ephes. i. 7 ; Col. i. 14.)

Q. How are we to obtain that pardon ?

A. He adds in the next words, "I will that men pray every where, lifting up holy hands, without wrath and doubting." (1 Tim. ii. 8.) "Ask, and ye shall receive ; seek, and ye shall find."

Q. Were the passion and death of Christ a plenary sacrifice for our sins ?

A. When his hour was come, and when in the garden he began to ask life for the guilty race, his humanity deprecated the bitter cup, which proves that he was man ; but his divine will rejoined, "Father, not my will, but thine be done !"

Q. What followed ?

A. Being in an agony, he kneeled, and prostrated three times, and his sweat was as it were great drops of blood falling down to the earth. After his agony an angel appeared and strengthened him, that he might on the following day drink up on the cross the dregs of the cup.

Q. Was this whole agony a full satisfaction to the divine justice for our sins ?

A. "Because he humbled himself, and became obedient unto death, even the death of the cross, God also hath highly exalted him, and given him a name which is above every name, that at the

name of Jesus every knee should bow, and every tongue confess, that he is Lord, to the glory of God the Father." (Phil. ii. 5—11.)

Q. The Lord is then the only Mediator, and "of the people there was none with him?"

A. "He saw that there was no man," (his disciples being sleepy,) "and wondered that there was no intercessor; therefore his own arm brought salvation unto him, and his righteousness it sustained him." (Isai. lix. 16.)

Q. What more does the prophet Isaiah say of this subject?

A. "Though he had done no violence, neither was deceit found in his mouth; yet it pleased the Lord to bruise him: he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." (Isai. liii. 9, 10.)

Q. But the Socinians say, that the Saviour died as a pattern of meekness and patience.

A. They err: for Isaiah uses *asham*, the word used by Moses to designate a ram offered for a trespass-offering, which has nothing to do with meekness and patience. (Lev. v. 15.)

Q. Then the garden of Gethsemane was the grand scene of contest with heaven for our redemption?

A. There the Saviour was our covert and hiding-place from the tempest; there "he offered



up strong cries and tears as our high priest, and was heard in that he feared." (Isai. xxxii. 2 ; Heb. v. 7.)

Q. What thanks, then, should we render to God for his unspeakable gift ?

A. We should sing, "Unto him that hath loved us, and washed us from our sins in his own blood ; and hath made us kings and priests unto God and his Father ; to him be glory and dominion for ever and ever. Amen." (Rev. i. 5, 6.)

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## SECTION XXIII.

### THE RESURRECTION OF CHRIST.

Q. THE resurrection of our Lord being the key-stone of the Christian temple, what have you learned on that subject ?

A. That Christ died for our sins, and rose again on the third day, as Isaac from the altar, and Jonah from the deep.

Q. How was our Saviour interred ?

A. Joseph of Arimathea, having begged the body of Pilate, buried him in his own new sepulchre, in which no corpse had been interred, and rolled a great stone to the mouth of the cave.

Q. What occasioned the Roman guard ?

A. In our Saviour's first public visit to Jerusalem, when the Jews had asked a sign, he had said, "Destroy this temple, and in three days I will raise it up again." Therefore they had placed the guard, to prove that he was a deceiver.

Q. And how did he rise from the dead?

A. Having lain till the third day, the angel of the Lord descended, and rolled back the stone; and for fear of him the guards became as dead men; and the Saviour, putting on immortality as a garment, arose the first-begotten from the dead.

Q. To whom did he first appear?

A. To Mary Magdalene, who wept most; next to Peter, broken-hearted for denying his Lord; then to the women, to James, and the twelve; giving them infallible proofs of his resurrection to life and glory: "Then were the disciples glad when they saw the Lord."

Q. What occurred the following Sabbath?

A. Thomas, being absent, had refused to believe on human testimony; therefore the Lord called upon him by name to thrust his hand into his side, and to feel with his fingers the prints of the nails.

Q. What occurred on his third appearance, when he sat amid the seven apostles by the sea of Galilee?

A. He restored Peter to his ministry by ask-

ing, "Simon, son of Jonas, Lovest thou me more than these?" and Peter having answered, "Yea, Lord ; thou knowest that I love thee," the Saviour's approbation was given by the charge, "Feed my lambs." After a second and a third inquiry, it was again and again said, "Feed my sheep." (John xxi.)

Q. What more do you add?

A. He was seen by about five hundred brethren on a mountain in Galilee ; and Jesus came and spoke unto them, saying, "All power is given unto me in heaven and on earth. Go ye into all the world, and preach the gospel to every creature."

Q. Did he not appear finally to the apostles, and charge them not to depart from Jerusalem, but to wait for the promise of the Father?

A. He did ; and led them out to Mount Olivet, and gave them final instructions respecting their ministry ; and blessed them in his ascension.

Q. But St. Paul saw the Lord : did he not?

A. Yes ; and the gospel was fully revealed to him that he might go and teach the gentile world. And had there been any flaw in the apostolic testimony, the very acute mind of St. Paul must have detected the imposture, and abandoned the hopeless cause.

Q. The learned Bishop Horsley asks here, "Might not the apostles have done it through

pride and ambition, to avoid the shame of their delusion?"

A. The whole character of man says the contrary: they had no reward but bonds and affliction in every place. The malice of the Jews was inveterate. Preaching Christ crucified was to them a stumbling-block, and to the Greeks foolishness. Had their Master deceived them, they would have retired from the contest.

Q. What is the spiritual improvement which St. Paul makes of this subject?

A. That we should rise with Christ to newness of life; and set our affections on things above, and not on the earth.

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## SECTION XXIV.

### OF THE ASCENSION OF CHRIST.

Q. To what heaven did the Lord ascend?

A. He ascended to the Father, high above all heavens; that he might fill all things."

Q. Were not the gifts which he shed down on the church so many proofs that he was glorified with the Father?

A. So David asserts, "Thou hast ascended up on high; thou hast led captivity captive, and re-

ceived gifts for men ; yea, for the rebellious also, that the Lord God might dwell among us." (Psalm lxxviii. ; Eph. iv.) The gift of tongues was a demonstration of his glorious power : "He hath shed forth this which ye now see and hear." (Acts ii. 33.)

Q. What were the objects of his ascension ?

A. To prepare us a place, to send down the Comforter, and to reign in glory with the Father.

Q. What other things are added ?

A. He ascended to make known to the principalities and powers in heavenly places by the church the manifold wisdom of God, to vanquish his enemies, and superintend the gospel to the end of the world. (Eph. iii. 10.)

Q. Are not the glories he there enjoys models of our future felicity ?

A. "We are raised up and quickened together with Christ, that in the ages to come he might show the exceeding riches of his grace in his kindness toward us, through Christ Jesus." (Eph. ii. 7.)

Q. What return shall we make to him for the unbounded riches of his grace ?

A. As he confesses us before his Father, we are bound to confess him before men, that we may be approved in the day of his coming.

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## SECTION XXV.

## OF REPENTANCE.

**Q.** The light of the gospel being come, God now commandeth all men everywhere to repent. What is that godly sorrow which worketh repentance unto life?

**A.** It proceeds from a sight and sense of our sins, excited by the terrors of the Lord; from self-abhorrence for past offences.

**Q.** It is said of Saul, struck down with rebukes for persecuting the saints, "Behold, he prayeth."

**A.** It is wise in the awakened soul to cry for mercy, as in Psalm cxxx. : "Out of the depths have I cried to thee; Lord, hear my prayer, hear thou the voice of my supplication."

**Q.** Should not the penitent instantly withdraw from worldly parties, and renounce all his sins, though dear to him as a right hand, or a right eye?

**A.** Yes, most surely. David says, "I made haste and delayed not to keep thy commandments." Otherwise the penitent would lose all his good impressions.

**Q.** But Satan suggests, "You are young, and in health, and God is gracious; therefore you need not be alarmed for the indiscretions of youth."

A. But truth says, "He that trusteth in his own heart is a fool." All young people do not live to be aged ; and on a death-bed repentance may be denied : at midnight the door was shut against the foolish virgins.

Q. But do not all console themselves with hopes of the divine mercy ?

A. So it would seem ; but men should not hope for inheritance without the title-deeds ; for "the wicked is driven away in his wickedness, but the righteous hath hope in his death."

Q. What is the best wisdom and first duty of a man who feels the word of God quick and powerful, and sharper than a two-edged sword ?

A. It is, to open his heart to his pious minister, whose office it is "to bind up the broken-hearted, and to comfort all that mourn." So the Lord sent Ananias to Saul of Tarsus, and by the ministry of that good man Saul's conversion was perfected.

Q. But do not men expect fruits meet for repentance ?

A. They expect the convert to come out from among the wicked, and not to touch or taste the unclean thing ; to restore that which he has taken away, and to make the becoming apologies even to men for offences.

Q. But is there not more pleasure in weeping for sin than there can be in revolts against Heaven ?

A. "Let the hearts of them rejoice that seek the Lord;" they that seek shall find him to their unspeakable joy.

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## SECTION XXVI.

## OF FAITH.

Q. WHAT is the confession of the Christian faith?

A. To believe that Jesus is the Christ, the Son of the living God. (John i. 49; Acts viii. 37.)

Q. What is it to believe with the heart unto righteousness?

A. To experience a conviction "that Christ has loved me, and given himself for me."

Q. Do the Homilies speak as St. Paul does on the full act of justifying faith?

A. They call it, "A sure trust and confidence in God, that my sins are forgiven through the merits of Christ, and that my soul is restored to the favour of God."

Q. How does this faith save the soul?

A. By a full consent to Christ, embracing the covenant and promises, by which "Christ is made of God unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i. 30.)



Q. What are the happy effects of thus embracing Christ?

A. "To as many as believed on him, to them gave he power to become the sons of God, even to them that believed on his name."

Q. Does that victorious power of faith fill the mind with all peace and joy through believing?

A. So much so as to enable the Christian to "account all things but dross and dung for the excellency of the knowledge of Christ Jesus the Lord."

Q. Is it not to be regretted that many Christians seem to know but little of the hope and glory to which they are called?

A. They rest in the paths of duty, and, having no spiritual guide, are not exhorted to go on to perfection.

Q. But what if the Bridegroom should come and find them unprepared; would there not be a great alarm, and sending for physicians for the body, and holy presbyters to pray for the soul?

A. Alas! we have sometimes seen it so; and sometimes they die with a conscience not composed.

## SECTION XXVII.

## OF JUSTIFICATION.

**Q.** WHAT is justification ?

**A.** It is the removal of guilt by an atoning sacrifice, and the gift of righteousness by faith.

**Q.** Can any man be justified till he is first brought to the bar, till every mouth is stopped, and all the world found guilty before God ?

**A.** So the blessed Paul argued in his day. He then brightened the eyes of the contrite by the declaration, that now the righteousness of God by faith is on all who believe the record that God hath given of his Son. (Rom. iii. 20—28.)

**Q.** How is justification defined in the eleventh Article of the Church of England ?

**A.** "The accounting a man righteous before God by faith, and not for his own deservings."

**Q.** How does the learned Bishop Bull express this leading article of faith ?

**A.** "The justification preached and published by Christ in the gospel, is no other than an act of God's grace, on every one truly believing in Christ, with faith previously formed in the heart, by which he absolves and liberates them from the guilt and penalty of all sins, however grievous

they might be, and from which none could hope for remission by the law of Moses.”\*

Q. What do you understand by “the righteousness of God which is by faith” upon all believers : an expression which often occurs ?

A. “Christ is made of God unto us wisdom, and righteousness, and sanctification, and redemption. He was made sin (a sin-offering) for us, that we might be made the righteousness of God in him.” (2 Cor. v. 21 ; 1 Cor. i. 30.)

Q. Why does St. Paul make use of both these phrases,—“the righteousness of God,” and “the righteousness of faith?”

A. To lead the seeker from the covenant of works to seek righteousness by faith : “No need to go far hence, the promise is at hand. ‘If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that the Lord hath raised him from the dead, thou shalt be saved : for with the heart man believeth unto righteousness.’” (Rom. x. 9, 10.)

Q. Do, then, all our alms and prayers contribute nothing toward our justification ?

\* *Justificationem illam quæ in Christi Evangelio publicata et promulgata est nihil aliud esse, quàm gratuitum Dei actum, quo propter Christum verè credentes, i.e. fide formatâ præditos, absolvit, ac liberat à reatu et pœnâ omnium peccatorum, etiam gravissimorum, et quorum ex lege Mosis nulla prorsus venia speranda erat.—Harmonia Apostolica, p. 411.*

A. If there be time and opportunity, they are memorized as fruits meet for repentance ; if otherwise, the promise is, "They that look shall live."

Q. Was Abraham's faith "counted," reckoned, or imputed, "to him for righteousness?"

A. When "the God of glory appeared to him, saying, Get thee out of thy country," with the promise that Christ should descend in his line ; Abraham believed God, and wandered in the land of Canaan ; and, when called, he offered up Isaac, his son, the heir of all the promises.

Q. The grace of righteousness by faith being great, Does not St. Paul guard it by frequent injunctions of obedience?

A. Yes ; he tells us that "Christ became the author of eternal salvation to all that obey him." "By faith Noah, being warned of God, prepared an ark, by the which he condemned the world, and became heir of the righteousness which is by faith." (Heb. v. 9 ; xi. 7.)

Q. Is not the doctrine of salvation by faith the brightest trait of God's love to fallen men ?

A. Undoubtedly ; for it adapts the cure to the case. When the insolvent debtors had nothing to pay, the benevolent and merciful Creditor frankly forgave them both ; and to Naaman, the leper, the word of the Lord was, "Wash, and be clean." (2 Kings v.)

Q. How was it that the rabbins misunderstood their prophets on the righteousness of God ?

A. Their pride, in not submitting to the righteousness of God, to be saved as poor sinners, threw a veil on their hearts when Moses and the prophets were read.

Q. Is it not the same with some Professors in our colleges ?

A. They err, not beginning religion with a broken heart for sin ; they err in the pride of science, arraigning revelation at their bar ; they err, trusting to philosophy, which leaves them in their sins.

Q. What is St. Paul's revision or summing-up of this subject of justification by faith ?

A. " Who shall lay any thing to the charge of God's elect ? It is God that justifieth ; who is he that condemneth ? It is Christ that died ; yea, rather, that is risen again, who is even at the right hand of God, who maketh intercession for us." (Rom. viii. 34.)

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## SECTION XXVIII.

### OF SANCTIFICATION.

Q. By what names is sanctification distinguished in the Scriptures ?

A. It is called "holiness;" "a new heart and a right spirit;" "a clean heart," inscribed with the law of the Lord.

Q. Are not the same names, with modifications, used in the scriptures of the New Testament?

A. It is there designated "the new man," "the spirit of glory and of grace," "the inner man of the heart," "the divine nature," and "the law of the Spirit of life."

Q. Are not many of those names used in opposition to the evil nature in which we are all conceived and born? (Psalm li. 5.)

A. "The new man," or "the new creature" is so called in opposition to "the old;" "the law of the Spirit of life," as opposed to "the law of sin and death;" and the being "carnally minded" to the being "spiritually minded, which is life and peace."

Q. Regeneration, which is inseparable from justification, introduces a birth from above, which we are called to foster with daily care.

A. So is the voice of inspired men: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The corn grows, first the blade, then the ear, and after that the full corn. In other words, Christians from being children become young men, and from young men fathers.

Q. What are the promises of sanctifying grace?

A. "The Lord thy God will circumcise thy heart, and the heart of thy seed after thee, to love the Lord thy God with all thy heart and soul."

Q. How has Ezekiel expressed the promises?

A. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your impurities, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart, and will give you a heart of flesh, and cause you to walk in my statutes." (Ezek. xxxvi. 25, 26.)

Q. How would St. Paul have the Christians improve these promises?

A. By "cleansing ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God." (2 Cor. vii. 1.)

Q. Are they not wise that do so?

A. Truly so; for they eat the full ripe fruits, while grovelling worms taste but the immature fruits of the garden.

Q. But, the soul having progressed from humble beginnings to purity of heart, how is the living temple to be adorned?

A. The Father and the Son will come and make their abode with the man that keeps the sacred word: he shall be an habitation of God through the Spirit. The Lord will not disdain

to dwell with men who groan in terrestrial temples.

Q. What is the direct way to attain the promised blessings?

A. "For all those things I will be inquired of, saith the Lord." The apostle prays that Christ might dwell in the heart of the Ephesians by faith, and that they might be "rooted and grounded in love."

Q. Repeat the words of the Collect on that subject, beginning, "Almighty God, unto whom all hearts be open."

A. "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit ; that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen."

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## SECTION XXIX.

### OF WALKING IN THE COMFORT OF THE HOLY GHOST.

Q. Is there not very great consolation promised to persons in a justified state?

A. "Blessed are the people that know the joyful sound : they shall walk, O Lord, in the light of thy countenance ; in thy name shall they rejoice all the day : and in thy righteousness shall they be exalted." (Psalm lxxxix. 15, 16.)



Q. Does not our Saviour promise the same ?

A. "I am the light of the world ; he that followeth me shall not walk in darkness, but shall have the light of life." (John viii. 12.)

Q. What does St. Paul say of those comforts ?

A. "Hope maketh not ashamed, because the love of God is shed abroad in our heart by the Holy Ghost, which is given unto us." (Rom.v. 5.)

Q. But is there not great danger, my child, of being too assuming, and speaking too boldly of those high favours, while the life is deficient, as to the Christian temper ?

A. Inquiry should be made whether we have been saved from the power of sin ; and whether those favours were given in answer to prayer,—to bind up the broken-hearted, and to comfort those that mourned.

Q. Are those favours, like the rays of the sun shining out from a cloud, given instantaneously ?

A. So the prophets seem agreed : "While I was musing, the fire kindled." And the two disciples said, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" (Luke xxiv. 32.)

Q. Does not the sixth Collect after Trinity speak to the same effect ?

A. "O God, who hast prepared for them that love thee such good things as pass man's understanding, pour into our heart such love toward thee, that we, loving thee above all things, may

obtain thy promises, which exceed all that we can ask."

Q. Does not David mourn under the hidings of God's face? (Psalm xxx. 7.)

A. He was in heaviness through manifold temptations; and, like him, we should weep and pray for the Lord's return.

Q. And are those comforts so clear as to supersede the spirit of bondage and fear?

A. Not always; but in many instances, as in Galatia under St. Paul's ministry, the joys of remission are abundant; in others, they strengthen in all the means of grace. (Gal. iv. 15; 1 Pet. i. 8.)

Q. How is it that those joys decay, and the spark is apparently lost?

A. The fire decays by negligence, or becomes extinct by relapses into sin.

Q. What is our duty in that case?

A. To implore mercy without delay, and entreat the Lord to restore to the soul the joys of his salvation.

Q. What is meant in some of our good books by "the drawings of the Holy Spirit?"

A. All his inward and less perceptible movings to devotion; for "every good gift and every perfect gift is from above, and cometh down from the Father of lights." (James i. 17.)

## SECTION XXX.

## OF PRAYER.

**Q.** WHAT have you been taught in respect of prayer,—a duty prominent in all the scriptures?

**A.** Our Saviour spake “a parable,—that men ought always to pray, and not to faint.”

**Q.** Has he not given us great encouragement to pray?

**A.** His words are, “Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.” (John xvi. 23, 24.)

**Q.** Illustrate those beautiful words.

**A.** In them we have, 1. The nature of prayer; it is asking the Father. 2. The order of prayer; in the name of Jesus. 3. The enlargement of prayer: “Whatsoever ye shall ask the Father.” 4. The assurance of prayer: “He will give it you.”

**Q.** What should be our encouragement in every case for which we pray?

**A.** The promises; for after having enumerated the blessings of the covenant, the prophet adds, “Thus saith the Lord God, I will yet for this be inquired of by the house of Israel.” (Ezek. xxxvii.)

Q. Are we not particularly required to pray for the Queen, and for all her Ministers and Governors?

A. Particularly so; for in her glory we have glory, and in the stability of the throne we have defence.

Q. Above all, are we not required to pray for the prosperity of religion, and the good estate of the holy catholic church?

A. Yes; the injunction is emphatic: "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish; yea, till he make Jerusalem a praise in the earth." (Isai. lxii. 7.)

Q. Does not St. Paul make the like request in behalf of himself and others?

A. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

Q. Does he not requite the favour by praying for the brethren?

A. His words are, "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." (2 Thess. iii. 1, 5.)

Q. Tertullian being asked whether the Christians did not worship three Gods,—what was his reply?

A. He said, "We worship the Son; but the Son is not another God."

## SECTION XXXI.

## OF BAPTISM.

Q. Is baptism a rite coeval with the worship of the holy patriarchs?

A. Without a shadow of doubt ; for Jacob said to the people of his camp, "Be ye clean ;" and Moses said, "Sanctify yourselves to-day, and to-morrow, and wash your clothes, for on the third day the Lord will come down." (Exod. xix.) All the Gentiles, too, had their lustrations.

Q. The baptism of John, was it from heaven ?

A. Christ, the Word of the Lord, sent him to baptize, and to make ready a people for the Lord, giving the sign infallible, that he on whom he should see the Spirit descend, was the Messiah, who should baptize with the Holy Ghost. (John i. 33.)

Q. Did our Saviour transfer the like command to the apostles ?

A. He bade them "go into all the world, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19.)

Q. How was baptism administered ?

A. In the warmer climates generally by immersion, exceptions being made for the weak and

the sickly. Constantine, the Emperor, was baptized in his bed by the aspersion of water.

Q. In all those ancient lustrations and Hebrew baptisms, were the children included ?

A. No man ever doubted it, and no writer of those times says the contrary. Dr. Lightfoot gives us, in his Comments, (upon Matt. iii.,) the rules for training up the baptized children of heathen parents, which were numerous in the age preceding our Lord.

Q. Have we any records of Christians baptizing their children ?

A. The apostles baptized by households, as was then the existing custom ; and Origen, the most voluminous writer we have, says, " It was always the custom of the church to baptize children ; because, if they lived but an hour, they were not free from original sin." He adds, that they did so by apostolical tradition.\*

Q. Why are we now forced with tracts which say, rather scornfully, that there is no command to baptize children, and that baby-baptism does them no good ?

\* *Pro hoc et Apostolis traditionem suscepit etiam parvulis baptismum dare ; sciebant enim illi quibus mysteriorum secreta commissa sunt divinorum, quia essent in omnibus genuina sordes peccati.*—See Dr. Wall, p. 28. He adds, on the Acts of the Apostles, " the tradition of the apostles ; for they to whom the divine mysteries were committed knew that there is in all the hereditary pollution of sin."

A. The command to baptize includes the children. And John leaped in the womb of his mother, while the Virgin related to Elizabeth the divine assumption. Therefore these books deceive us by telling us but half the truth.

Q. But what privilege does baptism confer on our children?

A. The same as circumcision in the synagogues : it makes them members of Christ in his church : and "of such is the kingdom of God."

Q. Is then the exterior baptism of water the ablution of sins?

A. No ; for the blood of Christ, and the Holy Spirit, alone can purify us from our sins.

Q. What is the opinion of Archbishop Wake on this subject?

A. His words are, that the baptized by Christ have a right to those benefits. And Archbishop Secker says, "that Moses calls the Israelites (Deut. xiv.) the children of God, because they were in covenant with God." (Lect. II. on the Church Catechism.)

Q. These are wise and prudent remarks, and widely different from those of high papistical men of our own times, who associate Divinity with their office, asserting that the Holy Ghost must regenerate whenever it is their pleasure to baptize.

## SECTION XXXII.

## OF THE EUCHARIST.

**Q.** WHAT is the nature and design of the holy Sacrament of the Lord's Supper?

**A.** It was instituted in order to commemorate the passion of our blessed Lord, and to show his death till he shall come.

**Q.** Were not the broken bread, and the wine poured out, the strongest marks of the Saviour's love?

**A.** His words are, "Greater love hath no man than this, that a man lay down his life for his friends:" "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." (John xv. 13; Rom. v. 8.)

**Q.** Does not the eye of faith "discern the Lord's body," and see him presiding at the table, and hear his voice, as in the upper chamber?

**A.** So the church has ever taught; and the joys of remission, and the consolations shed down on the faithful, are more than volumes can recount.

**Q.** How is it that the saints receive so much good in communicating at the appointed times?

**A.** Because the Lord is pleased to bless his ordinances with the promised grace, and because greater exertions are then made to obtain a blessing.



Q. It is called "the Holy Communion;" why?

A. Because the faithful are admitted to fellowship with the Father, and the Son Jesus Christ; yea, and with all saints.

Q. How does our good old bishop Ælfrick express himself on that subject? (A.D. 1000.)

A. Refusing the doctrine of transubstantiation, he says, "that Christ hallowed bread and wine to husel: and as a loaf is made up of many grains of corn, and one bread, so the church is composed of many members, and one body." \*

Q. Is it not required that a man should examine himself before he participates of the sacred elements?

A. He should, being a true penitent for past sins, form holy resolutions of future devotion to the Lord; and the Lord graciously invites the weary and heavy laden to come and find rest.

Q. How do those invitations read?

A. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely." (Rev. xxii. 17.)

Q. Why is this ordinance called "the Holy Eucharist?"

Q. Because of the short eucharistical hymns usually sung; as, "Unto him that loved us, and washed us from our sins in his own blood; and

\* *Sermon in Die Pascha.*—JOHN FOX. *Husel* is the old English word for "sacrament."

hath made us kings and priests unto God, and his Father ; to him be glory and dominion for ever and ever. Amen." (Rev. i. 5, 6.)

Q. Should not devout and well-instructed young people be encouraged to communicate at an early age ?

A. Without a doubt ; and young people cannot properly be accounted Christians, till they have participated of that ordinance ; that, being strengthened in the richer means of grace, they may fully confess the Saviour in holiness and usefulness to the end of life.

Q. By usefulness I suppose you mean, my dear boy, "to be steadfast and unmovable, always abounding in the work of the Lord."

A. I would say, that they should join the church and their ministers in social prayer ; in the cares of the sick ; and in reproving sin in the gate, as was the practice of holy men in ancient times, not forgetting the missions abroad. (Amos v. 10 ; Isai. xxix. 21.)

Q. And is not such a devotion of life the most acceptable oblation we can offer to him "that went about doing good ?"

A. So, indeed, are his words : "Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods." (Matt. xxiv. 46, 47.)

## SECTION XXXIII.

## THE REVISION.

**Q.** It is asked in an ancient catechism, "Why are you a Christian?" If such a question were addressed to any of you, my dear children, what answer would you give?

**A.** Because God has sent his Son into the world, and commanded all men to believe on him, with the promise of everlasting life. Thus grace is great, and requires a full return.

**Q.** What would your reply be if asked to give a reason of the hope that is in you?

**A.** I should answer, that it is likely that the heavenly Father when he saw confusions of philosophy in the schools, would graciously send a prophet to teach us the plain way of wisdom leading to eternal life.

**Q.** Then you regard the christian religion as a healing remedy for the miseries of man.

**A.** Incomparably so: Christ takes away the sin of the world by an atoning sacrifice, and publishes pardon to the contrite in richest forms of promises; and assurance of righteousness and life is given us by his resurrection from the dead.

**Q.** How does the gospel heal our discords?

**A.** It removes the enmity by regeneration, shedding abroad the love of God in our hearts,

and making "charity the end of the commandment out of a pure heart, a good conscience, and faith unfeigned." (1 Tim. vi. 5.)

Q. St. Paul often names Christ as the Wisdom of God : how is that idea illustrated ?

A. He says, that when the despised Teacher, marred in visage more than any man, should open his mouth, kings and professors in colleges should shut their mouths ; for "that which had not been told them, should they see ; and that which they had not heard should they consider." (Isai. lii. 15.)

Q. How does he paraphrase the prophet's words ?

A. "Eye hath not seen, nor ear heard, neither have entered the heart of man, the things that God hath prepared for them that love him." (1 Cor. ii. 9.) Therefore he cries with triumph, "Where is the scribe ? Where is the wise ? Where is the disputer of this world ?"

Q. Does he not exult on being intrusted with a ministry so divine ?

A. His words are, "Yea, doubtless, and I count all things loss for the excellency of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung that I may win Christ," &c. (Phil. iii. 8.)

Q. Does he not devoutly pray that all men might know what was the fellowship of this mystery of godliness ?

A. On this subject he enlarges, and beseeches God that the Ephesians, having the eyes of their understanding enlightened, might know what was the hope of his calling, and what were the riches of his inheritance in the saints," &c. (Eph. i. 15—18.)

Q. Are not the mysteries of our redemption the most interesting subject for the contemplation of angels?

A. Moses gives the inclined position of the cherubim, and represents them as prying into the ark, to develope the salvation of which the holy prophet had spoken: (1 Pet. i. 10—12 :) and our Saviour ascended up on high, "that unto principalities and powers in heavenly places might be known by the church the manifold wisdom of God." (Eph. iii. 10.)

Q. What a triumph does revelation enjoy here over the schools that make light of the gospel!

A. Of the glad tidings brought to Zion, the prophet asks, "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed him the way of understanding?" (Isai. xl. 13, 14.)

Q. Truly the prophets were inspired: but how, my dear children, is this wisdom demonstrated to men?

A. It blazes out in the glory of the Mediator,

who bears and removes our curse, and gives the blessing ; who opens the fountain to wash away our sins ; who adopts us for children ; who provides a ministry for our edification, a church to foster the weak, and a heaven for the weary pilgrims.

Q. Truly the prophets enjoy a triumph over the schools. But what do you think of the German socialism which misguides the weak ?

A. It ascribes unqualified clemency to the Creator ; and supposes that God will forgive the frailties of his offending creature, if he ask him with sincere repentance.

Q. Then those schools and pulpits would say, that all the horrors of the late war of twenty years were only frailties ; and call that repentance sincere that was ready to relapse at the next temptation. Is that system supported by nature and taught by the fathers ?

A. Just the contrary : the ancients erected atoning altars on all the hills and cairns, and sometimes offered up human victims ; and the poets terrify the wicked with Styx, the black river ; and Acheron, the joyless lake. Their legislators, also, speak the same language.

Q. What remedies do the Scriptures propose against this old enemy appearing in new robes ?

A. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your

own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." (2 Pet. iii. 17, 18.)

Q. What does St. Jude add, who wrote about the same time?

A. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Jude 20, 21.) AMEN.

THE END.

